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GRADUATE SCHOOL

Thesis

CHRISTIAN EDUCATION AND SOCIO-
ECONOMIC NEEDS OF NEGROES IN
SOUTH CAROLINA

by

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CHAPTER I

INTRODUCTION

A. Statement of the Problem. The purpose of this study is to analyze the social and economic needs of Negroes in South Carolina and show how indispensable a working program of Christian Education is to the whole living experiences of these people, and what it can do to produce a good life for all concerned.

The problem is an acute one. Since the days of Reconstruction, religious and educational leaders of both Negro and Caucasian groups have sought solutions to the problem, but very little progress has been made in any direction.

The economic factor plays a large part. South Carolina is a poor, rural, cotton-producing State. The soil is depleted and, in many places, erosion has set in and made it very difficult for profitable farming. The lack of crop rotation has also proved detrimental to the farm economy. There is very little industry besides cotton factories and when there is a poor cotton crop, these few factories close down. In many instances, these weaknesses give rise to much of the racial tension in the economic structure.

It seems strange to see this poverty-stricken area at-

tempting to carry on such a heavy dual system of education, employment, and transportation. However, it is being done and, as a result, Negroes are forced to reside in undesirable areas; their families subjected to malnutrition which inevitably lead to an early death.

The problem goes deeper than these physical limitations. The Negroes' personal, social, educational, and religious life is greatly affected by this system and is reflected in his home, church, and other community institutions. He does not have the opportunity for normal participation in local community activities. He is prohibited from going to public parks, libraries, legitimate theatres and Town Hall meetings. He cannot vote under any conditions and, in many places, must be off the streets before nine o'clock at night. All of these factors create within the Negro a slave mind. He begins to feel that maybe he is inferior. There is very little opportunity for creative fellowship and understanding between the two groups.

The purpose of this study is to point out the obstacles confronted by the Christian Educator as he goes forward leading growing persons into a Christian interpretation of Life and the Universe and having them build a philosophy of life with this interpretation; how these obstacles stem not only from the present system, which advocates white supremacy in all areas of

life, but from Negro leaders as well who, in many instances, are indifferent to progressive education that functions in the lives of their people.

B. How the Data were Gathered. This paper is based on material gathered through:

1. Correspondence
2. Personal conversations
3. Reading of books, articles and current reports.

C. Treatment of Material. Following the First Chapter of Introduction, the Second Chapter considers the varied experiences of the Negro during the Period of Reconstruction and reveal his strange concepts of God and life after death. It will show how the spirituals provided him with temporary joy in times of trouble by his ability to set the idea of life after death to music. Some of the social aspects of life during this period will be revealed by showing the difficulties involved in maintaining the family as a unit, and the role of the Negro minister in social life.

The Third Chapter will present the changing status of Education in the State by pointing out the conflicts between the advocates of Industrial Education, represented by Booker T. Washington and his followers, in contrast with the advocates of Academic Education, represented by W. E. B. DuBois and those who thought as he did; the Educational Qualifications

of Religious Leaders and the Inadequacy of Educational Facilities.

The Fourth Chapter will consider some of the undesirable results of the Socio-Economic Ills by pointing out some of the strange superstitious beliefs arising out of illiteracy; the Socio-Economic Ills of the peonage system and the influence of poverty on the Educational System.

D. Criteria Used as Points of Reference. The criteria, which will serve as points of reference for all material are two of the Eight Objectives of Religious Education¹, and the second and third criteria of Christian Advance².

1. In seeking criteria for this paper, two were taken from the Eight Objectives of Religious Education.¹

a. for the individual and his worth

"Christian Education seeks to help individuals become persons by having them participate in groups of persons where they will have opportunity to reconstruct their experience in terms of the Christian ideal.

b. for Education and its meaning

Christian Education seeks to lead growing persons to build a life philosophy on the basis of a Christian interpretation of life, and the universe."¹

1 "Eight Objectives of Religious Education" Adapted by the International Council of Religious Education, Curriculum Guide for the Local Church P 8

2 Kenneth Scott Latourette, The Gospel, the Church and the World. PP 86-89

2. In seeking criteria for this paper, two were taken from the second and third criteria of Christian Advance².

a. for the group and its importance

"Christian Education seeks to help persons achieve Christ-like character and give rise to new movements that will have effect on Mankind as a whole, beginning in the home and radiating into all areas of life.

b. for Religion and its function

The task of Christian Education is the task of Religion..to help bring about Christian attitudes in a society of Christian persons, providing a creative fellowship for all persons within a Christian Community."²

From these Criteria, reference will be made to the individual and his worth; the meaning of Christian Education; the Group and its importance, and the function of Religion. Each of these Criteria will revue as points of reference for the Socio-Economic needs of Negroes in South Carolina.

The above-mentioned Criteria were used because they seem to express what Christian education can do in helping to eliminate the Socio-Economic Ills of Negroes in this State and to develop in growing persons attitudes and purposes which will help them to be intelligent co-operators in the Christian program, the program of Jesus

² Kenneth Scott Latourette, The Gospel, the Church and the World. PP 86-89

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working for Mankind as a whole.

CHAPTER II
THE VARIED EXPERIENCES OF THE NEGRO
DURING THE PERIOD OF RECONSTRUCTION

In tracing the Negro of South Carolina back through the days of Reconstruction, we are able to gain a deep insight into the origin of many of the social and economic ills of this State.

The period of Reconstruction was a period of readjustments. The Negro was just emerging from the dark days of slavery, frustrated, bewildered, and confused and, above everything else, he was poor. He inherited no property from slavery and attempts to endow him with land created little else but confusion and false hopes. On the other hand, there were quite a few who did manage to use the property given them. They took it and, in turn, added more to their possessions. There are records in Florence County of the ancestors of these freed men still holding property bought by their great, great grandfathers during the period of reconstruction. Reports reveal that, at this time, many Negroes were given as much as forty acres of land and a mule. Many took advantage of this start.

It is interesting to note that during this period Negroes and Caucasians had wholesome experiences as the results of

living together. The co-op farm was the nucleus around which these experiences were centered. Several families, colored and white, would pool their funds and buy old, abandoned plantation houses which could no longer exist because slaves were not available. Howard Fast¹ relates this experiment and how successful it was in many respects. For many years, Negroes and the poorer whites, who were also drifting, lived together in the same big house, farming cooperatively and dividing their harvest at the end of the season. The women quilted together during the long winter months while their husbands shot squirrels along the river banks. Children of both groups played together in the fields thinking nothing of one being black and the other white. Here we see a creative fellowship of persons acting and interacting with other persons. Their sense of need served as a common bond, a bond that transcended all racial, caste, and social systems. By living together, they grew to understand each other and found that after all there wasn't much difference between them. Through these fellowships, Christian Philosophies of life were developed. They began to understand the infinite worth of other persons and what the Brotherhood of Man really meant.

1 Howard Fast, Freedom Road P. 87

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes the need for transparency and accountability in financial reporting.

2. The second part of the document outlines the various methods and techniques used to collect and analyze data. It includes a detailed description of the experimental procedures and the statistical analysis performed.

3. The third part of the document presents the results of the study. It includes a series of tables and graphs that illustrate the findings of the research. The data shows a clear trend of increasing activity over time.

4. The fourth part of the document discusses the implications of the findings. It suggests that the results of the study have significant implications for the field of research and may lead to further developments in the future.

5. The fifth part of the document concludes the study. It summarizes the main findings and provides a final statement on the importance of the research.

When the Ku Klux Klan tried to burn them out because the two racial groups were living together, they barricaded the women and children in one room of the big house and fought side by side for days and, in many instances, won. The interrelatedness and interdependence of one person on the other makes it obvious that group participation and social integration makes for the development of Christian personality. There is no more fundamental factor in the development of personality than the interaction of the individual with his social group. The self is largely a social product. The individual is born into a social group. The situations to which he responds are predominantly social situations involving persons, social achievements, institutions and social modes of thought. He unconsciously takes on from the group behaviour patterns that are socially accepted and have the sanction of long social usage. Persons are developed when they are able to participate in the group.

One of the greatest advantages of these co-op farms during the Reconstruction Period was the new found freedom it offered colored and white families. Both groups had been under hard taskmasters during the years of slavery. Now, they were free, free to work, think, and plan for themselves. This functional process has untold worth when it provides self-activity

for growing persons through a creative fellowship.

Out of these small groups came some of the most liberal and progressive forces in the history of South Carolina. Here it was proven that the solution of many problems of both races was at their finger tips and the only way these problems could be solved was through this functional approach where there was an interplay of persons.

The Negro had varied experiences during the period of Reconstruction, some good others bad. Many of them were more constructive than those he is now having. In many instances, it is noticed that he was less passive than he is now. Carter G. Woodson relates interesting findings of the insurrections carried on by Denmark Vesey, a well-educated Negro from Santo Domingo. From that island, he had brought new ideas as to freedom. During slavery, he worked among free Negroes. During the Reconstruction Period, he worked with Negroes throughout the State. It was interesting to note the Christian way in which this organization was carried on. His actions did not arise out of hate for the whites because he felt that they had been victims of an evil system imposed on them.

He felt that the solution to the whole problem of readjustment was in one group's understanding the other. But, the majority felt that this process was too slow and that there was

need for skills on the part of colored and whites to adjust themselves to each other through group participation. He felt that love could not be forced, but must be a process of growth. He felt the need of a thoroughgoing honesty on the part of each individual; that all persons, colored and white, needed the ability to face difficulties without building false alibis, the ability to evaluate others on the basis of facts rather than prejudices, and the ability to admit their own short comings in social contacts and allow for group participation for all.

It is needless to say that this particular doctrine did not meet the approval of many Negroes for here Vesey was offering a solution that has not been wholly accepted by Negroes and Caucasians to this day. He was suggesting the functional approach, an approach that would make for love rather than hate, cooperation rather than competition, develop in the individual a Christian philosophy of life in terms of the ideals of Jesus.

In the light of this approach, he organized other groups throughout the State, helped many interracial groups get started by contacting liberal white sympathizers in the North to get money for them to operate. Woodson is of the opinion that Vesey was one of the greatest Negro leaders during the Period of Re-

construction. The reports of his constant physical battles with the Ku Klux Klan tells us that he was not passive in his leadership, but he also had vision to see that the Northern Troops were being withdrawn every day and that Negroes and Caucasians would have to live together after the Troops were gone. His keen insight and skillful guidance saved the lives of many Negroes and prevented a second Hamburg riot in which one hundred Negroes were cold-bloodedly killed one day.

As one reviews the days of Reconstruction, it is noticed that the most unique of all the Negroes' experiences was that of being suddenly thrust into political power. The Union League was organized to promote patriotism and serve as a political party for the liberals who were now taking over. This party gave the Negro his one and only opportunity to participate in the affairs of the Government of South Carolina.

It was the hope of this Party that by giving the Negro high positions in the State Government, his feeling of worth would be increased and he would learn how to shoulder responsibility. The whole movement was instituted with good intentions but met with failure. The laws of political growth were completely ignored. It was like giving a razor to a three year old child. Naturally, the native white population became

bitter and resentful of the whole process. Much of the good will established by Denmark Vesey and others was destroyed overnight. Although Negroes like F. L. Codoza, Secretary of State under Scott, Thomas Hamilton, Member of the House of Representatives, and Robert Smalls did a good job, there were many Negroes in office who did not have the training and experience of these men. As a result, the whole race was made to suffer because of their mistakes. Many of the fellowships were broken, riots broke out anew, the line of segregation was drawn tighter, and the Ku Klux Klan rode high. Here is an example of what happens when the educational process is disregarded; when competition rather than cooperation takes over, when creative fellowship is completely forgotten, and men resort to vengeance and hate. Woody & Simpkins are of the opinion that this was the greatest mistake made by the Northern liberals. They disregarded the laws of social, political and religious growth. They treated people as inanimate objects rather than as human beings. The Christian forces were not given the opportunity to function.

A. Peculiar Religious Behavior During the Period of Reconstruction.

1. The religious behavior of any group is generally indicative of how they feel, their moods, temperaments, beliefs and general outlook on life. The Religion of the Negro during this period was characterized by a high degree of emotionalism. He was able to interpret Christian experience in terms of his own life. God, Jesus, Moses, Satan and other Biblical characters, in his interpretation, became very real to him. This is revealed in spirituals and other religious practices. In one song, Heaven is pictured as a place where there is no rain, no clouds, no thunder, no lightening. Milk and honey was free to everyone. The most unique features of the Negro Religion were the shouting and wild dancing which often culminated funerals, prayer meetings and revivals. This occurred in its most perfect form on the sea island of Georgetown, South Carolina. However, modifications of it were found throughout the State and survived to the end of the century. Woody & Simpkins give an interesting account of these shouts:²

2 Woody & Simpkins, South Carolina During Reconstruction PP 17-24

"It was dubbed a regular frolic, difficult to distinguish from secular dancing and idol worship. The benches were pushed back to the wall and old and young men and women were all in the middle of the floor shuffling backwards and forwards by the tune of the music while tired shouters stood alongside the wall keeping time with their feet."

The ceremony of baptism was a vivid illustration of how the Negro reduced a great spiritual experience to a way that had meaning to him. He did not have a pool with which to carry out the ceremony so the near-by creek was used. The preacher was dressed in a black calico and candidates in ill-fitting dresses of white cotton. They entered the pool shouting and praying, thanking God that they were now his baptized believers. They came out in about the same manner screaming with joy that they were now new born again.

In the fourth norm of this paper, it was stated that the task of religion is to convert people to Christianity and help foster Christian living in all concerned. It would be difficult to say how much Christian living followed these great religious experiences of baptism and shouts. However, it can be said that here we have a picture of a group searching for some higher power to sustain their values and

turning to religion for this help.

Other examples of peculiar religious behavior on the part of the Negro during the Reconstruction Era was the funeral ceremony. It was the current idea that a funeral was an occasion for rejoicing rather than sorrow. At last, they could feel that their relatives or friends, as the case may be, had passed on into the "great beyond" a land of peace and happiness. Elaborate funerals were usual. In many instances families brought their dinner to the rural church and stayed all day. This was also a good time for the minister to bring forth his best homiletic equipment by calling forth the names of others who had previously gone on to the world of spirits. In some cases, there were as many as eight or nine preachers in the pulpit and each one had something to say. Too many times, these ministers along with the whites, took advantage of these people by playing on their emotions and, at the same time, inflating their own ego.

2. The spirituals, having their origin in slavery and during the Period of Reconstruction, are characteristic of the ideas of God held by many Negroes throughout the period from 1760 to the present. The ideas of God in the early sermons and those in very recent sermons are

similar to the ideas set forth in the spirituals. In both Heaven and Earth God is Sovereign. He is a just God--just to the point of cruelty. In the very nature of things, sinners will be punished by God. He will see to it that the wicked are destroyed. God is revengeful. He hardened the heart of Pharaoh for the express purpose of trapping him and his host in the Red Sea. This indicates that God is a warrior and he fights the battles of his chosen people. "Go Down Moses" and "Joshua Fit de Battle ob Jericho" are filled with the confidence that God takes care of his own.

He will also see to it that the righteous are vindicated and the heavily laden are given rest from the troubles of the world. The spirituals, "Mos' Done Toilon Here" and "Members Don't Git Weary", are illustrative of the assurance that God will give rest to those who toil here below.

This rest comes after Death. God saves for Heaven those who hold out to the end. He provides golden crowns, slippers, long white robes, and eternal life for the righteous. The principal reward comes in the other world.

God is near and there is a feeling of dependence upon Him. In times of distress, He is ever present. The

The first thing I noticed when I stepped
out of the car, the cool breeze hit my face
and I felt a sense of freedom. The
scenery was breathtaking, with rolling
hills and a clear blue sky. I took a deep
breath and felt the sun on my skin.
The air was fresh and invigorating.
I walked along the path, feeling the
grass under my feet. The sound of
birds chirping in the distance was
soothing. I felt like I was in a
different world, one where time stood
still. The beauty of the landscape
was truly remarkable. I had never
before seen anything like this. The
view from the top of the hill was
stunning. I could see for miles.
The sun was setting, painting the
sky in shades of orange and red.
The stars were beginning to appear.
I felt a sense of awe and wonder.
The night was so peaceful. I
sat on the grass, looking up at the
stars. The silence was perfect.
I felt like I was part of something
greater than myself. The beauty of
the night was truly magical. I
had found a special place, a place
where I could escape the world and
find myself. The night was so
beautiful, I didn't want to leave.

idea that God comforts and consoles in hours of trial is brought out in the spirituals, "Keep Me From Sinking Down" and "Give Me Jesus When I Come to Die." There is no doubt that God is ever present.

God answers prayers. It makes no difference what one does or what the situation is "A Little Talk wid Jesus Makes it Right." Complete reliance on God is seen in the belief that God answers prayers and rewards those who pray. God is observant. He sees all you do and hears all you say. It is implied that one is judged by God for all deeds whether in words, thoughts, or actions. All the desires and wishes of Mankind are to be fulfilled through the handiwork of God.

The spirituals tell us how the lonesome, troubled, and weary soul, failing to get proper attention and sympathetic understanding from man, seeks warmth, satisfaction and recognition from Jesus and God. "Nobody Knows the Trouble I See, Nobody Knows but Jesus"; "Sometimes I Feel Like a Motherless Child"; "Everytime I Feel the Spirit Moving in My Heart I Will Pray" are examples of the yearnings on the part of the Negro to get the emotional satisfaction that comes to one who feels that his environment is friendly and that his friends can and

do enter into sympathetic appreciation of the difficulties that beset him. There is, however, a strain of pessimism so far as this world is concerned. The response is expected to come not from man and not from the Earth but from God and Heaven.

Clearly, the idea of God in the spirituals adheres to the traditional, compensatory pattern. For the most part, the authors of the spirituals appropriated the ideas of God found in the Bible, particularly the magical, spectacular, and miraculous ideas of the Old Testament. They adhered to the compensatory pattern because these ideas enable Negroes to endure hardships, suffer pain, and withstand maladjustment. But, they do not necessarily motivate them to strive to eliminate the source of the ills they suffer. They believe that although things are not right here, and will probably not be made right in this world, they will be made right in Heaven. Since this world is considered a place of temporary abode, many of the Negro masses have been inclined to do little or nothing to improve their status here. They have been encouraged to rely on a just God to make amends in Heaven for all the wrongs they have suffered here on Earth. In reality, the idea has persisted in some areas that hard times are indi-

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 3, 1862. It contains a report on the state of the Union and the progress of the war against the rebellion. The President mentions the recent victories of the Union forces and expresses confidence in the ultimate success of the cause.

2. The second part of the document is a report from the Secretary of the Treasury, dated January 10, 1862. It details the financial condition of the government and the measures taken to meet the demands of the war. The report notes the increase in public debt and the need for further financial resources.

3. The third part of the document is a report from the Secretary of the Interior, dated January 15, 1862. It discusses the management of the public lands and the progress of the various departments under his jurisdiction. The report mentions the discovery of gold in California and the need for increased supervision of the mining industry.

4. The fourth part of the document is a report from the Secretary of the Navy, dated January 20, 1862. It provides an account of the naval operations and the state of the fleet. The report highlights the success of the Union navy in the Atlantic and the need for additional ships and supplies.

5. The fifth part of the document is a report from the Secretary of the War, dated January 25, 1862. It describes the military movements and the progress of the campaigns. The report mentions the recent battles and the need for further reinforcements and supplies.

6. The sixth part of the document is a report from the Secretary of the State, dated January 30, 1862. It discusses the foreign relations of the United States and the progress of the diplomatic efforts. The report mentions the recent negotiations with Great Britain and the need for continued vigilance against foreign interference.

7. The seventh part of the document is a report from the Secretary of the Education, dated February 5, 1862. It provides an account of the state of the public schools and the progress of the various departments under his jurisdiction. The report mentions the need for increased funding and the importance of education in the development of the nation.

8. The eighth part of the document is a report from the Secretary of the Agriculture, dated February 10, 1862. It discusses the state of the agricultural industry and the progress of the various departments under his jurisdiction. The report mentions the need for increased support and the importance of agriculture in the economy.

9. The ninth part of the document is a report from the Secretary of the Commerce, dated February 15, 1862. It provides an account of the state of the commerce and the progress of the various departments under his jurisdiction. The report mentions the need for increased regulation and the importance of commerce in the nation.

10. The tenth part of the document is a report from the Secretary of the Marine, dated February 20, 1862. It discusses the state of the marine industry and the progress of the various departments under his jurisdiction. The report mentions the need for increased support and the importance of the marine industry in the economy.

cative of the fact that the Negro is God's chosen vessel and that God is disciplining him for the express purpose of bringing him out victoriously and triumphantly in the end. "The Harder the Cross, the Brighter the Crown." Believing this about God, he has been content to live in shacks and barns, suffer without bitterness, without striking back, and without trying aggressively to realize to the full his needs in this world.

It is not surprising that the ideas of God in the spirituals adhere to compensatory patterns. Speaking of the situation that gave rise to Negro Spirituals, one might add the situation still exists in all too many places. James Weldon Johnson says:

"At the psychic moment, there was at hand the precise religion for the condition in which he found himself thrust. Far from his native land and customs, despised by those among whom he lived, experiencing the pangs of separation of loved ones on the auction block, knowing the hard taskmaster, feeling the lash, the Negro seized Christianity, the religion of compensations in the life to come for the ills suffered in the present existence.. The result was a body of songs voicing all the cardinal virtues of Christianity patience, forbearance, love, faith, and hope. It is not possible to estimate the sustaining influence that the story of the trials and tribulations of the Jews as related in the Old Testament exerted upon the Negro. This story at once caught and fired the imaginations of Negroes and they sang, sang their

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hungry listeners into a firm faith that as God saved Daniel in the Lion's Den, so would He save them; as God preserved the Hebrew children in the fiery furnace, so would He preserve them; as God delivered Israel out of bondage in Egypt, so would He deliver them."³

No one would deny the worth of the spirituals and the contribution they made to a people just out of slavery. They gave momentary satisfaction for that particular time. On the other hand, they did much to retard the Negro's progress. First, they gave him a strange philosophy of life, a philosophy that no group should have if they are to go forward and made a place in the world for themselves. In the second place, it made him focus all of his spiritual energy on another world forgetting about the disease and poverty that was so close at hand. "You can have all this world but give me Jesus" is a good example of his thinking. In the third place, they made him too passive. Very few of these spirituals were based upon the Christian interpretation of life and the universe, the worth of the individual and creative fellowship through Christ-like character. Every good thing of life was to come after death, the entire race was to just wait upon the Lord. It is good that all Negroes

³ James Weldon Johnson, The Book of American Negro Spirituals
pp. 20-21

THE [illegible] OF [illegible]

[The following text is extremely faint and largely illegible. It appears to be a multi-paragraph document, possibly a report or a letter, with several lines of text per paragraph. Some words are difficult to discern, but the structure suggests a formal or semi-formal communication.]

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did not yield to this philosophy of life. Many of them pushed forward in their own experience increasingly to understand, appreciate and participate in the Christian way of life fruitfully in this world.

B. Educational Benefits Received From the Freedmen's Aid Society

Educational efforts during Reconstruction may be divided into three classes. There were those of the native white, the Freedmen's Bureau, and the radical State Government.

The coming of freedom forced the whites to revise earlier notions of Negro education. No longer did any one favor the prohibition of literary instruction to that race. Influential white persons and organizations favored Negro education and approved certain aspects of the work of Northern missionaries and some whites actually aided in this endeavor.

Thomas relates that the State Baptist Convention of 1866 took the position that since no law stood in the way, it was the plain duty of Christians to make efforts, or to foster and encourage efforts made, to enable colored people to read. By this means, the former confidence of the Negro in the white can be restored as a counteracting influence to the perverting instructions of persons claiming to be the special friends of the Negro.⁴

4 William Hannibal Thomas, Foundations of the Public Schools of South Carolina P 63

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes the need for transparency and accountability in financial reporting.

2. The second part of the document outlines the various methods and techniques used to collect and analyze data. It includes a detailed description of the experimental procedures and the statistical analysis performed.

3. The third part of the document presents the results of the study. It includes a series of tables and graphs that illustrate the findings of the research. The data shows a clear trend of increasing activity over time.

4. The fourth part of the document discusses the implications of the findings. It suggests that the results of the study have significant implications for the field of research and may lead to further developments in the future.

5. The fifth part of the document concludes the study. It summarizes the main findings and provides a final statement on the importance of the research.

The Legislature expressed its intention of making additional provisions for the teaching of colored children. In its plan for the revival of the common schools, Governor Orr said that he expected to recommend such provisions in the educational plan which he would present to the Legislature of 1868. Certain individual leaders looked with favor on Negro schools and quite a few whites actually aided Negro schools. The Freedmen's Bureau reported instances of planters establishing schools to keep their laborers satisfied, and the Charleston School Board undertook to support the Morris Street School for the exclusive use of colored children. Native whites showed a willingness to teach in Negro schools which would seem strange to later generations. About one half of the 405 native whites engaged in teaching in the public schools in 1869 were in schools for Negroes. The most notable experiment in Negro education undertaken by native whites was the Franklin Street School, Charleston, which was opened in 1866 by the Reverend A. Toomer Portor with funds contributed by Northern Episcopalians. The Episcopalians were pleased with the school, seeing in it a means of checking the secession of blacks from their Church. During the six years of its existence, it gave instruction to no less than three thousand children.

The Freedmen's Aid Societies in Boston, New York and Philadelphia did much to lift the pall of illiteracy which had been imposed upon the Negro during slavery. It is believed that during 1866, as many as thirty thousand Negroes had been taught to read. Luther Jackson reports that the Freedmen's Aid Society of Boston alone sent forty one men and twelve women to South Carolina to teach Negro boys and girls.⁵ In two months, eight schools were in operation. Within a year, this number had risen to thirty with over three thousand students enrolled. From all reports, the work the schools were able to do was not at all times up to the highest standards, but it was all that was being offered at that time. The Freedmen's Aid Society made many mistakes but it also proved to be quite beneficial in many respects. At least it provided the only educational opportunities the Negroes had had for many years. After that time, the State made efforts to establish a school system of its own.

According to the second criteria of this paper dealing primarily with education, Christian education is to lead growing persons to build a life philosophy on the basis of a Christian interpretation of life and the Universe. It is un-

⁵ Luther Jackson, "Educating the Freed Men", The Journal of Negro History, Vol. III (Jan. 1923) P. 28.

fortunate that many of the teachers failed to carry on in this light. To many of the teachers, their mission was an emotional jaunt to be abandoned as soon as abolitionist enthusiasm cooled through contact with the reality of Negro life. Woody & Simpkins relate one case in particular.⁶ Mary Aims and Emily Bliss, two young Unitarian leaders from Springfield, Massachusetts, moved by the desire to help the Negro, did many unwise things. First of all, there was little follow up of the program. They attempted to cover too much territory, organizing schools all over the State and leaving no one to conduct them. In many instances, the schools would remain open for two or three days and then close. At the end of their eighteen months in South Carolina, they had done little more than open schools. Ninety Five percent of those opened were now closed and, in many instances, the freedmen were no better off than they were before.

Many leaders found it difficult to guide Negroes in building a philosophy of life since they themselves were not positive as to their aim. They were without plans, moving at random rather than towards definite goals.

C. Aspects of Social Life During Reconstruction.

1. The social life of the Negro was limited to a great degree during the days of Reconstruction as one would naturally expect.

6 Woody & Simpkins, Reconstruction in South Carolina P 150.

There was very little expression of love and fellowship between the primary groups of the community. During the days of slavery, the auction block had, more or less, completely destroyed the home as a unit which accounted for its non-existence during the Reconstruction Era. Mothers and sons were sold to one group while fathers were sent to other parts of the State. This resulted in complete disintegration of the family unit. After Emancipation, this segmentation was still in existence. Members of the same family remained in different parts of the country. In reference to the auction block, Carter G. Woodson states:

"The slaves were placed on a block where prospective buyers could examine them physically, as one would in the purchase of cattle, and would accept or reject the terms offered by the auctioneer seeking the highest bidder."⁹

This made for much difficulty during Reconstruction. Children who were separated from their parents by the purchase of a slave holder were now at a loss and, in many instances, at the mercy of the public. They did not know where their relatives were and would not have had the means to reach them if they had. As a result, illegitimate relationships were fostered on the part of many Negroes because they did not have the protection of the home.

⁹ Carter G. Woodson, Negro Makers of History, P 110.

Newell Sims makes this idea quite plain by saying:

"The world of the child for the first three or four years is the primary group of the parents."¹⁰

This factor is not to be ignored. The proper type of home produces a fellowship that is not surpassed by any group but the Negro child, during Reconstruction, did not have this advantage.

2. Although there were no social action groups as such, that is in any organized form, there were individuals who refused to take their licking lying down. In this respect, Negro ministers were generally in the lead. They were the social leaders of their people and did many things to help them. They encouraged Negroes to buy property, build homes, educate their children, set up small businesses. At the beginning of the century, many Negroes were making efforts which resulted in the gradual advance of the race towards efficiency. Of course, the entire process was not quite so smooth. Many times, it was necessary to fight for their rights. Charleston, South Carolina, was the scene of many race riots during this crucial Period of Reconstruction. Other protests were made through court procedures. In most of these struggles, the minister was leading. He had power

¹⁰ Newell Leroy Sims, Elements of Rural Sociology, P 87.

and was respected by the people. The method he used may not have been valid in reference to the third social criteria which states, it is the purpose of Christian Education to help persons achieve Christ-like character through a creative fellowship, beginning in the home and radiating into all areas of life, but it had value and in many instances got results. Negroes were striving for higher levels of accomplishment in the Fine Arts. Many leaders encouraged Negroes to pool their resources and invest them in various business enterprises which would net returns.

Because of the emphasis upon religion in the education of the Negro, the race has always had a large number of ministers. The progress of their churches, Sunday schools, and social welfare agencies was encouraging. Methodist and Baptist churches were the most prominent in South Carolina.

Religious and social workers were helpful in inspiring the youth to struggle upwards in spite of the exclusion of the Negro from many things. Outstanding persons in religion, education, business and professional life were constantly held up as examples of progress which the Negro youth would do well to emulate. There was evidence of much progress and it became unpopular for youth to be idle and shiftless. Everyone was urged to utilize his time to best advantage and

thus be a credit to his community.

In their own way, these leaders attempted to help growing persons develop a Christian philosophy of life in terms of the Christian ideal.

CHAPTER III

THE PRESENT EDUCATIONAL SYSTEM

A. History of Academic Education and Industrial Education.

In the midst of these many unsolved problems, there appeared an unusual Negro, Booker T. Washington. He offered a program of practical rather than cultural education. In this way, he felt that the Negro would learn to do more efficiently his everyday work. They would then receive higher wages and accumulate sufficient property to make an impression on the community. According to this point of view, politics and the "hand clap" religion had failed to solve the problems of the race. A program of practical education was then necessary.

Booker T. Washington spent many months in South Carolina trying to continue the kind of work started by Denmark Vesey. Seeing that the need of the Negro was a foundation in useful things, he came forward with a bold advocacy of industrial education where-in men of both races would work together to learn how each thought and develop a common understanding of their problems. This was his philosophy of life and he felt it his duty to help his fellow brothers develop the same idea. He felt the need for social interaction where persons would

be able to participate in creative fellowship constructively. It was his opinion that through this fellowship of common interest in every-day toil, certain attitudes of brotherly relationship would be discovered and carried forth into the larger community.

Du Bois headed the group which felt that the Negro needed academic education and accused Booker T. Washington of "selling out the race". It is fair to say that Du Bois and Washington were both right in their respective positions. There is a need for both industrial and academic education if persons are to be lead into a Christian interpretation of life. It can be seen that both leaders were thinking in terms of the individual, his worth as a person, his needs, and the kind of society in which he was to live. Both men were searching for the Divine Laws by which men grow and wanted to help Negroes find that way. Many mistakes were made as is found in every movement, but these leaders were constantly striving to develop more and more Christian educated persons, working for the common good of each other, all striving for a Christian community where there would be an interplay of persons guided by the assumption that all persons are of infinite worth.

There are still persons who fall into the error of confus-

ing schooling with education and religious behavior with Christian action. The problem is not whether there should be industrial or academic education but rather if it is the kind of Christian education that will bring about an advance or a recession, whether there will be an emergence of new Christian movements or the maintenance of the status quo. It should not be "either or" but "both and". All available forces must be used to bring about the development of Christian persons as well as a Christian society.

Education, in general, and Christian education, in particular, is concerned as a living process within the community. As such, it includes schooling and learning but does not consist solely of them. Traditional education, as is current in South Carolina, is nothing more than schooling. The difference is very important in reference to the acute situation in the State. In the traditional set up, which now exists, there is no community of learning. The institutions are of primary importance in the system and the individual is secondary. No provisions are made for the reconstruction of experience through creative fellowship. While the leaders were battling over academic and industrial education, the learner was completely forgotten and is, to this day, neglected.

B. Educational Qualifications of Negro Ministers.

Clergymen constitute the second largest group among Negro

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"professional" workers. This is the only profession in which Negroes have more representatives in proportion to general population. There are several possible reasons for the large number of Negro ministers. Negroes are more divided in their religious interests than whites. Restricted opportunities in other desirable fields make a larger number of Negroes become preachers. More Negroes attend Church than any other institution in the Community.

The ministry was once the chief outlet for Negro ambition. Under slavery, the preacher stood out as the leader and spokesman for his group. This condition also prevailed during the days of Reconstruction. After Reconstruction, his monopoly of the most important status in the Negro community diminished as business and professional men increased in number.

As a class, Negro preachers are losing influence, because they are not as progressive as the rest of the Negro community. Out of sixty of the leading ministers examined at a rural pastors school (Table I), it was found there was an average of thirteen years of schooling. This is extremely high and by no means represents the mass of Negro preachers. It will also be noticed that only a few attended Seminaries. As has been stated, this group represents the top bracket of

preachers in reference to Education.

This matter of untrained ministers is on the verge of becoming a most serious problem, endangering the future of the Negro Church. As improvements in education have been rapid in the last decade, the bulk of the old Negro preachers are today below the educational qualifications of the Majority of the younger generation.

It is difficult to see how the continuing decline of the minister's prestige and leadership can be stopped. Few college students are going into the Ministry. Mays reports that there were two-hundred-fifty-three fewer students enrolled in Negro Seminaries in 1939 than in 1924.^I The Ministry is no longer a profession which attracts the brightest and most ambitious young Negroes.

The educational level of Negro ministers is low although there are variations at certain points. The same is true of salaries. It goes without saying that a great number of Negro clergymen must have other employment on the side. It may even be that the Ministry is a sideline which gives them their opportunities in other occupations. Some ministers are teachers, others are farmers or laborers. This means that very seldom, if ever, does he live with his

^I Benjamin E. Mays, "The Negro Church in American Life" Cristendom (Summer, 1940 PP 389-391)

people. (Table I) In many instances, he is forty miles from his Church. He comes into the community around eleven o'clock on Sunday morning and leaves late in the afternoon in order to get back to his job in town, or the city, as the case may be. Very few new Christian movements can arise out of this kind of situation. Nothing constructive and creative is going on. The people are entertained for two or three hours on Sunday morning as the minister exhibits his pulpit gymnastics.

In order to discriminate against the Negro in South Carolina, leaders of the educational system have striven through the years to maintain the status quo. By so doing, they have made the masses of the colored and white races suffer.

Since it is the purpose of Christian education to develop character within the individual, no person can be shut out of the equation if the aims are to be accomplished.

If social situations and their interpretation can be seen as not separate from but continuous with the individual's life with God, religious idealism will be effective in modern life. To ground the child in the understanding that religion and education is life, and to establish him in conduct to this understanding is one of the chief aims of teaching.

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Since it is the purpose of our system education to develop character within the individual, no person can be shut out of the education if the aims are to be accomplished. If social situations and their interpretation can be seen as not separate from but continuous with the individual life with God, religious idealism will be effective in human life. To ground the child in the understanding of the religion and education is life, and to establish him in contact with this understanding is one of the chief aims of teaching.

TABLE I

SUMMARY REGISTRATION DATA - RURAL PASTORS SCHOOL
ORANGEBURG, S. C.
JUNE 11-22, 1945

No.	Name	Residence	Churches Served	Average Distance	Entered MTY	Present Age	Years of School
1.	J. H. McKissick	Aiken	1	0	24	32	16
2.	B. H. Gray	"	1	0	27	49	16
3.	W. Harper	"	1	10	20	57	4
4.	R. Winn	"	1	5	30	51	9
5.	W. M. Brooks	Allendale	4	13	33	44	5
6.	L. H. Ellis	"	3	10	28	49	10
7.	H. F. Grant	"	4	13	20	41	9
8.	J. C. Williams	Andrews	2	0	31	54	8
9.	C. D. Dowling	Bamberg	4	25	36	48	14
10.	B. C. Stewart	"	1	0	19	33	16
11.	J. Mitchell	"	3	25	37	47	14
12.	T. J. Robinson	Bennettsville	3	10	30	67	12
13.	T. J. Ryan	Barnwell	2	6	45	55	12
14.	W. H. Simmons	Beauford	2	2	24	33	11
15.	Arthur Jamison	Bowerville	5	19	29	45	7
16.	J. F. Moreland	Charlotte	2	20	20	44	20
17.	E. C. Wright	Charleston	1	0	33	61	14
18.	S. M. Miller	"	DS	--	19	61	18
19.	W. M. Jenkins	"	1	0	23	30	19
20.	J. P. Washington	"	2	75	27	56	16
21.	J. W. Rhodes	Columbia	2	65	29	45	13

1871	Jan 1	to	Jan 31	1872
1872	Feb 1	to	Feb 28	1873
1873	Mar 1	to	Mar 31	1874
1874	Apr 1	to	Apr 30	1875
1875	May 1	to	May 31	1876
1876	Jun 1	to	Jun 30	1877
1877	Jul 1	to	Jul 31	1878
1878	Aug 1	to	Aug 31	1879
1879	Sep 1	to	Sep 30	1880
1880	Oct 1	to	Oct 31	1881
1881	Nov 1	to	Nov 30	1882
1882	Dec 1	to	Dec 31	1883

TABLE I (Cont'd)

No.	Name	Residence	Churches Served	Average Distance	Entered MTY	Present Age	Years of School
22.	H. Norris	Columbia	4	12	19	49	9
23.	B. L. Herbert	"	2	22	23	34	15
24.	R. D. Dixon	"	1	5	30	38	13
25.	S. M. Halsey	Chester	3	12	19	50	10
26.	D. C. Crosby	"	DS	--	18	55	17
27.	J. W. Williams	Denmark	3	16	23	35	11
28.	R. B. Bush	Dumbarton	4	21	25	45	12
29.	E. E. Richburg	Ellore	1	0	30	43	16
30.	I. S. Taylor	"	2	12	29	51	10
31.	W. E. Davis	Ellenton	4	8	16	29	5
32.	A. L. Fuller	Eutauville	2	20	20	30	15
33.	G. W. Beard	Fort Lawn	2	5	24	32	11
34.	O. Smith	"	1	0	21	41	12
35.	E. W. Thomas	Hodges	Layman				
36.	C. Johnson	Harleyville	1	0	27	29	7
37.	E. A. Spann	Hartsville	2	8	24	37	13
38.	W. F. Murray	Hemingway	4	4	31	50	12
39.	J. Fogle	Holly Hill	1	0	24	25	8
40.	U. L. Brewer	John's Island	2	4	38	45	19
41.	W. M. Bowman	Orangeburg	2	7	20	32	13
42.	P. H. Carmichael	"	1	40	19	32	14
43.	A. J. Coan	"	1	18	29	32	16
44.	A. W. Middleton	"	2	--	24	52	12
45.	K. D. Newman	"	1	0	21	34	19
46.	P. R. Leroy	"	4	37	25	54	14
47.	T. J. Pendergrass	"	2	5	35	65	12

TABLE I (Cont'd)

No.	Name	Residence	Churches Served	Average Distance	Entered MTY	Present Age	Years of School
48.	J. D. Rhodes	Orangeburg	1	0	36	49	16
49.	W. P. Williams	"	3	20	22	23	--
50.	L. W. Curry	Pickens	4	7	30	38	15
51.	F. K. Bouluore	Richburg	1	9	25	38	12
52.	J. B. Roseborough	Rock Hill	2	8	18	29	14
53.	C. C. Burgess	Salters Depot	3	8	24	34	17
54.	L. G. Gregg	Spartanburg	2	75	25	78	16
55.	D. Mitchell	St. Matthews	2	8	33	52	11
56.	G. B. Burgess	Summerton	1	35	40	65	14
57.	E. Gallashaw	Sumter	2	--	17	37	14
58.	B. J. Hodge	"	1	18	33	55	9
59.	B. C. Scott	Vance	2	4	21	46	15
60.	E. M. Wiley	Walterboro	2	4	27	31	16

1 Layman
 2 District Superintendents
 57 Men serve 120 churches
 7 are resident and full-time pastors.
 43 Men drive an average distance of 17 miles weekly to their churches.
 60 Men have a present average age of 26 years.
 59 Men have an average schooling of 13 years.

C. Inadequate Educational Opportunities.

1. There are apparent conflicts of valuations between whites and Negroes in regard to Negro education. But the situation is not so simple as just difference of opinions. In fact, many whites are as eager to improve Negro education as is any Negro. Also, there are some Negroes who are on the other side of the fence, at least for the purpose of an opportunistic accommodation. The situation is complicated by the fact that both whites and Negroes are divided in their own minds. They labor under conflicting valuations within themselves. Only by keeping this constantly in mind can we understand the development of Negro education.

The American Creed definitely prescribes that the Negro child or youth should have as much educational opportunity as is offered any one else in the same community. Negroes should be trained to become good and equal citizens in a democracy which places culture high in its hierarchy of values.

Standards of teacher selection are low in the rural sections. If a Negro girl knows a white member of the school board or any influential white person, she can be sure of getting a teaching job even though she may have never finished high school. Sometimes there is a formality of passing an "examination" to get a teacher's certificate.

"The low standard of selection of the Negro school teacher, her usually inadequate ability to teach, and her extreme dependence on white men, give her a fairly low status in the rural community. To the extent that she has been educated, however, she can attain a higher status."²

There is a clear tendency to avoid civics and other social sciences in the public schools. They are not taught to any extent in the white schools, but a special effort is made to prevent Negroes from thinking about the duties and privileges of citizenship. In some places, there are different school books especially in those fields that border on the social.

"Where whites are taught the constitution and structure of government, Negroes are given courses in "character building" by which is meant courtesy, humility, self control when he is kicked, satisfaction with the poorer things of life, and all the traits which mark a "good nigger" in the eyes of the whites."³

2 Stetson Kennedy, Southern Exposure PP 71-72.

3 Gunnar Myrdal, An American Dilemma, PP 948-949.

1. The first part of the report deals with the general situation of the country and the progress of the work during the year. It is divided into two main sections: the first section deals with the general situation of the country and the progress of the work during the year, and the second section deals with the specific results of the work.

2. The second part of the report deals with the specific results of the work. It is divided into three main sections: the first section deals with the results of the work in the field of agriculture, the second section deals with the results of the work in the field of industry, and the third section deals with the results of the work in the field of commerce.

3. The third part of the report deals with the conclusions and recommendations. It is divided into two main sections: the first section deals with the conclusions and the second section deals with the recommendations.

4. The fourth part of the report deals with the appendix. It contains the following information:

- a. A list of the names of the persons who have taken part in the work.
- b. A list of the names of the persons who have assisted in the work.
- c. A list of the names of the persons who have been consulted.
- d. A list of the names of the persons who have been interviewed.
- e. A list of the names of the persons who have been examined.
- f. A list of the names of the persons who have been observed.
- g. A list of the names of the persons who have been interviewed.
- h. A list of the names of the persons who have been examined.
- i. A list of the names of the persons who have been observed.
- j. A list of the names of the persons who have been interviewed.
- k. A list of the names of the persons who have been examined.
- l. A list of the names of the persons who have been observed.
- m. A list of the names of the persons who have been interviewed.
- n. A list of the names of the persons who have been examined.
- o. A list of the names of the persons who have been observed.
- p. A list of the names of the persons who have been interviewed.
- q. A list of the names of the persons who have been examined.
- r. A list of the names of the persons who have been observed.
- s. A list of the names of the persons who have been interviewed.
- t. A list of the names of the persons who have been examined.
- u. A list of the names of the persons who have been observed.
- v. A list of the names of the persons who have been interviewed.
- w. A list of the names of the persons who have been examined.
- x. A list of the names of the persons who have been observed.
- y. A list of the names of the persons who have been interviewed.
- z. A list of the names of the persons who have been examined.

It is fair to say that income is one among many factors in a culture complex which is related to the system of education. There are indeed many silent features of the educational scheme of any society which precedes the problems involved in expense. The practice and codes of etiquette which one group employs to control the other may and often do determine the policies which will be pursued in the use of income to educate its citizens, particularly the minority groups. It is strange, however, that those sections of the country most impoverished; that is, in which the income is lowest, are those areas with the most inadequate provisions for educating its citizens and, most especially, its under-privileged groups. This condition is notable in South Carolina along with many other Southern States. To bring this problem into sharper focus, twelve counties in South Carolina were selected for a comparative study. (Table II) In six of them, there are located six of the nine largest cities in the State. Those counties are Anderson, Charleston, Florence, Greenville, Richland and Spartanburg. The City of Charleston, with a population of 62,265 persons, is an important seaport center. It

TABLE II
CHARACTERISTICS OF THE NEGRO POPULATION IN TWELVE COUNTIES
IN SOUTH CAROLINA

Counties	Total Pop.	Percent of Tot. Pop.	Urban Pop.	Percent Urban	Rural		Percent Rural
					Rural Farm Pop.	Non- Farm Pop.	
Abbeville	11,055	47.4	1,502	13.6	9,553	8,756	86.4
Anderson	22,594	27.9	4,120	18.2	15,956	2,538	81.8
Calhoun	12,408	74.3	--	--	12,408	2,120	100.0
Charleston	54,812	54.2	28,062	51.2	11,738	15,012	48.8
Clarendon	21,568	71.8	--	--	16,247	5,316	100.0
Florence	27,573	42.2	6,067	22.0	18,091	3,415	78.0
Greenville	27,855	23.8	10,871	39.0	11,702	5,282	61.0
Jasper	6,785	67.9	--	--	4,177	2,608	100.0
Lexington	10,998	30.1	825	8.1	5,153	4,950	91.9
McCormick	7,596	67.1	--	--	6,822	874	100.0
Richland	38,127	43.5	20,097	52.7	12,630	5,400	47.3
Spartanburg	30,117	25.9	10,305	34.2	15,074	4,732	65.8

Source: United States Department of Commerce, Bureau of the Census, Negroes in the United States, 1930-1942, P.P. 803-805.

is one of the oldest cities in the South and, during most of its long history, Negroes as well as whites have enjoyed unusual educational opportunities in comparison with other sections of the State. Florence, with 14,744 inhabitants, is an important railroad center. Greenville, with a population of 29,154 persons, is the most important textile center in South Carolina. Richland County has a population of 51,581 with the Capitol City, Columbia, in its territory.

In contradiction to the counties listed above, the remaining six are among the most rural in the State. They are Abbeville, Calhoun, Clarendon, Jasper, Lexington and McCormick. In four of these, the total Negro population lives in the rural non-farm areas of this State. It has been long recognized that the difference in the diversification of the economic functions performed in the rural and urban communities, the divergencies in the complexities of social structures and the difference in the variety and amount of taxable capital determine, for the most part, variations between the cities as to change, progress and education. (See Table III) In a study of the appropriation or expenditures for the education of each Negro child,

TABLE II

CHARACTERISTICS OF THE PUBLIC SCHOOL POPULATION IN TWELVE COUNTIES
IN SOUTH CAROLINA IN RELATION TO APPROPRIATION AND ASSESSED
PROPERTY VALUATION

County	Number of Pupils in School Between 6-20 Years ¹		Aggregate Annual Cost of Education in 1937 ²		Annual Cost Per Pupil Enrolled in 1937 ³		Amount Spent For Whites In Excess of Negroes		Illiterates 10 Years And Over ⁴		Assessed Valuation of Real and Personal Property ⁵	
	White	Negro	White	Negro	White	Negro	White	Negro	White %	Negro %		
Abbeville	3,175	2,844	\$ 140,361	\$17,176	\$44.21	\$ 6.04	\$38.17	\$ 3,896,575	5.0	25.9		
Anderson	15,595	6,479	680,355	80,931	43.63	12.49	31.14	17,222,205	6.5	23.0		
Calhoun	1,053	3,349	60,227	15,985	57.20	4.77	52.43	2,590,290	1.0	21.1		
Charleston	10,535	11,786	810,943	267,737	76.98	22.72	54.26	26,684,510	1.5	30.4		
Clarendon	2,362	6,047	134,278	34,045	56.85	5.63	51.22	2,276,890	5.1	35.4		
Florence	10,310	8,417	517,831	86,666	51.20	10.30	40.90	10,252,900	3.8	22.6		
Greenville	25,465	8,871	1,114,169	103,980	43.75	11.72	32.03	29,095,970	4.7	18.6		
Jasper	1,020	1,952	72,675	14,795	71.25	7.58	63.67	3,931,700	3.6	34.6		
Lexington	7,343	2,697	311,589	18,916	42.43	7.03	35.40	8,261,590	3.6	24.0		
McCormick	841	2,261	65,752	10,607	54.40	4.69	44.71	1,766,440	2.2	19.6		
Richland	11,966	9,700	712,320	133,641	59.53	13.77	45.76	29,064,375	2.6	21.5		
Spartanburg	23,340	7,642	1,037,419	89,185	44.45	11.67	32.78	30,062,977	4.9	20.6		

¹ Sixty-ninth Annual Report of the State Superintendent of Education of the State of South Carolina, 1937. PP 101-02.

² Ibid PP 132-33

³ Based on the Sixty-ninth Annual Report of the Superintendent of Education of South Carolina

⁴ H. C. Brearley and Mabel Montgomery, "Facing Facts in South Carolina." 1937, P. 41

⁵ Op. Cit. Report of Superintendent of Education. P. 134.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160	161	162	163	164	165	166	167	168	169	170	171	172	173	174	175	176	177	178	179	180	181	182	183	184	185	186	187	188	189	190	191	192	193	194	195	196	197	198	199	200	201	202	203	204	205	206	207	208	209	210	211	212	213	214	215	216	217	218	219	220	221	222	223	224	225	226	227	228	229	230	231	232	233	234	235	236	237	238	239	240	241	242	243	244	245	246	247	248	249	250	251	252	253	254	255	256	257	258	259	260	261	262	263	264	265	266	267	268	269	270	271	272	273	274	275	276	277	278	279	280	281	282	283	284	285	286	287	288	289	290	291	292	293	294	295	296	297	298	299	300	301	302	303	304	305	306	307	308	309	310	311	312	313	314	315	316	317	318	319	320	321	322	323	324	325	326	327	328	329	330	331	332	333	334	335	336	337	338	339	340	341	342	343	344	345	346	347	348	349	350	351	352	353	354	355	356	357	358	359	360	361	362	363	364	365	366	367	368	369	370	371	372	373	374	375	376	377	378	379	380	381	382	383	384	385	386	387	388	389	390	391	392	393	394	395	396	397	398	399	400	401	402	403	404	405	406	407	408	409	410	411	412	413	414	415	416	417	418	419	420	421	422	423	424	425	426	427	428	429	430	431	432	433	434	435	436	437	438	439	440	441	442	443	444	445	446	447	448	449	450	451	452	453	454	455	456	457	458	459	460	461	462	463	464	465	466	467	468	469	470	471	472	473	474	475	476	477	478	479	480	481	482	483	484	485	486	487	488	489	490	491	492	493	494	495	496	497	498	499	500	501	502	503	504	505	506	507	508	509	510	511	512	513	514	515	516	517	518	519	520	521	522	523	524	525	526	527	528	529	530	531	532	533	534	535	536	537	538	539	540	541	542	543	544	545	546	547	548	549	550	551	552	553	554	555	556	557	558	559	560	561	562	563	564	565	566	567	568	569	570	571	572	573	574	575	576	577	578	579	580	581	582	583	584	585	586	587	588	589	590	591	592	593	594	595	596	597	598	599	600	601	602	603	604	605	606	607	608	609	610	611	612	613	614	615	616	617	618	619	620	621	622	623	624	625	626	627	628	629	630	631	632	633	634	635	636	637	638	639	640	641	642	643	644	645	646	647	648	649	650	651	652	653	654	655	656	657	658	659	660	661	662	663	664	665	666	667	668	669	670	671	672	673	674	675	676	677	678	679	680	681	682	683	684	685	686	687	688	689	690	691	692	693	694	695	696	697	698	699	700	701	702	703	704	705	706	707	708	709	710	711	712	713	714	715	716	717	718	719	720	721	722	723	724	725	726	727	728	729	730	731	732	733	734	735	736	737	738	739	740	741	742	743	744	745	746	747	748	749	750	751	752	753	754	755	756	757	758	759	760	761	762	763	764	765	766	767	768	769	770	771	772	773	774	775	776	777	778	779	780	781	782	783	784	785	786	787	788	789	790	791	792	793	794	795	796	797	798	799	800	801	802	803	804	805	806	807	808	809	810	811	812	813	814	815	816	817	818	819	820	821	822	823	824	825	826	827	828	829	830	831	832	833	834	835	836	837	838	839	840	841	842	843	844	845	846	847	848	849	850	851	852	853	854	855	856	857	858	859	860	861	862	863	864	865	866	867	868	869	870	871	872	873	874	875	876	877	878	879	880	881	882	883	884	885	886	887	888	889	890	891	892	893	894	895	896	897	898	899	900	901	902	903	904	905	906	907	908	909	910	911	912	913	914	915	916	917	918	919	920	921	922	923	924	925	926	927	928	929	930	931	932	933	934	935	936	937	938	939	940	941	942	943	944	945	946	947	948	949	950	951	952	953	954	955	956	957	958	959	960	961	962	963	964	965	966	967	968	969	970	971	972	973	974	975	976	977	978	979	980	981	982	983	984	985	986	987	988	989	990	991	992	993	994	995	996	997	998	999	1000	1001	1002	1003	1004	1005	1006	1007	1008	1009	1010	1011	1012	1013	1014	1015	1016	1017	1018	1019	1020	1021	1022	1023	1024	1025	1026	1027	1028	1029	1030	1031	1032	1033	1034	1035	1036	1037	1038	1039	1040	1041	1042	1043	1044	1045	1046	1047	1048	1049	1050	1051	1052	1053	1054	1055	1056	1057	1058	1059	1060	1061	1062	1063	1064	1065	1066	1067	1068	1069	1070	1071	1072	1073	1074	1075	1076	1077	1078	1079	1080	1081	1082	1083	1084	1085	1086	1087	1088	1089	1090	1091	1092	1093	1094	1095	1096	1097	1098	1099	1100	1101	1102	1103	1104	1105	1106	1107	1108	1109	1110	1111	1112	1113	1114	1115	1116	1117	1118	1119	1120	1121	1122	1123	1124	1125	1126	1127	1128	1129	1130	1131	1132	1133	1134	1135	1136	1137	1138	1139	1140	1141	1142	1143	1144	1145	1146	1147	1148	1149	1150	1151	1152	1153	1154	1155	1156	1157	1158	1159	1160	1161	1162	1163	1164	1165	1166	1167	1168	1169	1170	1171	1172	1173	1174	1175	1176	1177	1178	1179	1180	1181	1182	1183	1184	1185	1186	1187	1188	1189	1190	1191	1192	1193	1194	1195	1196	1197	1198	1199	1200	1201	1202	1203	1204	1205	1206	1207	1208	1209	1210	1211	1212	1213	1214	1215	1216	1217	1218	1219	1220	1221	12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it is noteworthy to observe that in no case does the amount reach the State average of \$9.51. Four of the counties which make the smallest appropriation per pupil to Negro education also show the lowest assessed valuation on real and personal property. They are 1, 3, 5, and 10. However, the appropriations are above the State average of \$48.68 for each white child for two of those same counties, namely 3 and 10.

From this picture, it can be seen how the whole of life is affected by such a system. The consciousness of the common fatherhood of God should make a difference in social, educational and religious living. It should make one person conscious of the need of the other and feel his own responsibility for doing what he can for the well-being of all. Persons cannot build a philosophy of life in the face of such glaring inequalities. He cannot be encouraged to identify himself with the highest social well-being of the group.

There can be no development of Christ-like character where this kind of situation prevails. The social group which is living and growing must undergo a continuous reconstruction as the forms and usages of the present are passing into history, and the vision of the future is coming into being.

Religious education, which expresses its goals in terms of the Kingdom of God, must be concerned that there be a constant trend toward this ideal if it is to be dynamic and progressive. There must be an interpretation of moral situations in terms of the life and teachings of Jesus, teachings which are primarily concerned with the whole of Mankind. Truly, this is a moral situation. It is hard to believe that the findings of Table II could be present in a Christian society. Much as the teacher and parent may do to guide the character of a child and develop in him a Christian philosophy of life, he cannot help but wonder why such situations must prevail. The problem is ever facing him and, sooner or later, one or two things are prone to happen. Either he gives up and concludes that maybe the system is right, that probably he does not deserve an equal opportunity, or he uses these inequalities as wings and comes forth, taking his place with other growing persons. Many times, the latter is true, but the risk is too great while dealing with persons. Un-Christian as the present conditions are in South Carolina, persons will not bring about better conditions by withdrawing from them. He must live and move in society. It should be his constant endeavor to meet

the situation in the most Christian way. Beyond this, the Negro must look to the Christian to share creatively in building a better society.

Religious education must assume that the only kind of life which a growing person will live is a social life. If religion is to be effective in life, then it must have influence upon social situations as well as institutions, if the whole of Mankind is to be benefited. Our emphasis in religion is that it shall not be singly something added to the everyday life of the individual, but that it shall permeate and influence all the relations and functions in which the individual finds himself. A religion which is worth having is one which will give new meaning and insight to the individual as he meets the problems of everyday living. In this sense, religion may be said to undergird moral conduct with divine sanctions.

If growing persons are to be guided into wholehearted participation in the bringing about of constructive advancements in the educational systems, they must have the opportunity for continuous reconstruction of experience. Religious education, which expresses its goals in terms of the democracy of God, must be concerned that

there is a constant trend toward this ideal.

Religious education has a responsibility for these existing educational inequalities. In Table III, the figures reveal the difference in the appropriation or expenditures for the education of the white and Negro child. In this case, religious education should serve as an irritant never allowing the system to be at rest with such existing conditions but always urging individuals forward to new Christian movements, movements that will bring about a Christian community for Mankind as a whole.

"Whether religion is backward looking or forward looking will depend entirely on the values around which it is organized. If it is organized around the past, it will be backward looking. If it is organized around the unrealized values of the future, it will be forward looking."⁴

When religious education concerns itself with these unrealized values, the social and educational inequalities will suffer greatly, for the very foundation on which they stand will be shaken.

2. It is needless to set up objectives and criteria in any situation if there are no leaders to work with or, if the ones available, are not prepared to assume the respon-

⁴ Paul H. Vieth, Teaching for Christian Living, P. 108

sibility. The guiding of growing persons is a delicate task and should be done by someone who understands what he is doing.

Although academic education is not a basic requirement or essential, it does play an important part. When persons are left without guidance in any situation, the results are generally undesirable. One of the divinely ordained laws of life is to have the mature lead the immature spiritually, socially and intellectually into a richer and fuller life. However, this requires preparation on the part of the leaders and here again we have these educational inequalities coming forth.

In the field of academic education, there are some inadequacies which cannot be altogether ascribed to the one factor, income. The State supports five institutions for its white citizens and one for Negroes. These five colleges and universities provide for training in the major professions, general culture, agricultural and mechanical fields, and in military craftsmanship. (Table IV)

"These schools extend this kind of education to 7,381 students at an annual cost to the State of \$973,712."⁵

5 James H. Hope, State Superintendent, School Directory of South Carolina, 1939-40

TABLE IV

A COMPARATIVE STUDY OF THE CONTRIBUTIONS OF SOUTH CAROLINA TO
HIGHER EDUCATION FOR NEGRO AND WHITE CITIZENS

State Supported Institutions	Enrollment in The State Supported Colleges			Appropriations In 1939-1940	Value of Property Controlled By the State For Higher Education
	Male	Fem.	Total		
The Citadel (Military Institution)	1,190	--	1,190	\$138,812	\$2,700,000
Clemson Agricultural College of South Carolina	2,226	--	2,226	130,000	3,275,659
Medical College of South Carolina	177	132	309	143,500	482,000
University of South Carolina	1,278	664	1,942	299,525	3,592,801
Winthrop College of South Carolina for Women	--	1,717	1,717	261,875	3,335,000
State A. & M. College (Negro)	386	368	754	83,125	1,107,700

- Sources: 1. School Directory of South Carolina, 1939-40. James H. Hope, State Superintendent. P. 84.
2. The State, Columbia, South Carolina, Wednesday, Jan. 17, 1940. P.S.

The following table shows the results of the experiments conducted on the 15th of May 1881. The first column gives the number of the experiment, the second column the time taken for the reaction to take place, the third column the amount of gas evolved, and the fourth column the temperature of the water in the bath.

Experiment	Time	Gas evolved	Temperature
1	1.2	1.5	20.0
2	1.5	1.8	20.0
3	1.8	2.1	20.0
4	2.1	2.4	20.0
5	2.4	2.7	20.0
6	2.7	3.0	20.0
7	3.0	3.3	20.0
8	3.3	3.6	20.0
9	3.6	3.9	20.0
10	3.9	4.2	20.0
11	4.2	4.5	20.0
12	4.5	4.8	20.0
13	4.8	5.1	20.0
14	5.1	5.4	20.0
15	5.4	5.7	20.0

The results of the experiments show that the rate of reaction increases with the concentration of the reactants. The temperature of the water in the bath also affects the rate of reaction, with higher temperatures resulting in a faster reaction.

On the other hand, no provisions are made for Negroes to acquire training in the major professions or military crafts in or outside of the State. (Table V) This means that the group which is admitted to be the most handicapped economically must carry a greater financial burden to obtain the training necessary to safeguard the basic interests of the race and of the State. It is notorious that the Negro's crime statistics argue most convincingly in behalf of the need for trained, professional services and an enlightened public opinion among this class of people in the State. This group has the highest illiteracy rate in the Nation. Its health status is low and the occupational brackets are most heavily concentrated in the unskilled positions.

Despite the finality of the Supreme Court's ruling, the strong white sentiment in the South against any modification of the segregated school system is still being exploited by politicians and the press.

Occasionally a spokesman for the white supremacy tribe gives facts as they are. For example, in 1944, a South Carolina Senator said, "We can get around the matter of equalization of teachers' salaries on the basis of the Re-Certification Plan." This particular plan in-

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TABLE V

THE PRINCIPAL PROFESSIONS IN WHICH NEGROES WERE ENGAGED IN SOUTH CAROLINA IN 1930 FOR WHICH THEY CAN NOT BE TRAINED IN THE STATE

Professions	Number In South Carolina	Number of Negroes to Each Professional Man	Negro Population Per Professional Negro Worker in the United States
Dentists	54	14,698	6,707
Lawyers, Judges, and Justices	13	61,032	9,336
Physicians and Surgeons	67	11,846	3,125
Trained Nurses	288	2,756	2,076
College Presidents and Professors	175	4,535	5,541

Source: United States Department of Commerce, Bureau of the Census, Negroes in the United States, 1920-32, P.P. 292-293. Since the colleges generally require their teachers to have training beyond the Bachelor degree, it is probable that they either hold a post graduate degree or have pursued graduate courses not provided by the educational system of South Carolina.

corporated a credit system based upon a nine month's school year. (South Carolina Negro schools average only five months) The highest ratings were reserved for holders of master's degrees (unavailable to Negroes in South Carolina). The employment applications listed race, and salaries were to be set by the School District Board.

A Charleston newspaper has actually suggested that if the drive for equalization of Negro salaries continues, all public education should be limited to the three R's. This would reduce Negroes and poor whites to a state of semi-illiteracy, with the well-to-do paying for their children's education in private schools.

The inequities in the provisions which have been made for the two groups in the State indicate the basis on which the system has functioned. In 1939, the average salary paid Negro teachers was \$399.00. White teachers were paid \$988.00. Of this amount, the Negro teachers received \$41.00 of a local supplement while the white teacher's supplement was \$405.00

The most glaring disparity is found perhaps in the value of school property and bus transportation. The value of school property for the white population was

1. The first part of the report deals with the general situation of the country and the progress of the work during the year. It is divided into two main sections: the first section deals with the general situation of the country and the progress of the work during the year, and the second section deals with the specific results of the work.

2. The second part of the report deals with the specific results of the work. It is divided into three main sections: the first section deals with the results of the work in the field of agriculture, the second section deals with the results of the work in the field of industry, and the third section deals with the results of the work in the field of commerce.

3. The third part of the report deals with the conclusions and recommendations. It is divided into two main sections: the first section deals with the conclusions and the second section deals with the recommendations.

4. The fourth part of the report deals with the appendix. It contains a list of the names of the persons who have taken part in the work, a list of the names of the persons who have given evidence, and a list of the names of the persons who have been consulted.

\$45,819,707 while it was \$7,080,838 for Negroes with a total school enrollment of 265,845 for white pupils and 215,905 for Negro pupils. One observes that the value of school property per white pupil was \$172.00 and \$33.00 for Negro pupils. In the meantime, 1,644 buses were used to transport white children to and from school while 8 were provided throughout the whole State for Negroes.

As a result of the increasing awareness of the meaning of the Court verdicts that had been handed down to all Southern States, the citizens and the press of South Carolina began making demands on the State Board of Education for a commitment of its purpose and plans for changing the status quo. In 1941, a special committee was appointed to study and report its findings relative to the character of the laws on matters of education in the State. The recommendations of this body were directed toward an approach upon two problems: (1) the change of authority and control of the policies and practices in education and (2) the improvement of teachers. In the first place, it was observed that there were too many autonomous units of control, district trustees, etc.; hence a centralization of authority in the State and the develop-

ment of larger school administrative units were suggested. This would be tantamount to a weakening and ultimately a destruction of the school districts.

It is fair to say that the State Board felt constrained to follow along lines suggested by the report. An appropriation of \$18,500 was obtained to prosecute a study of the educational system, and its needs and problems. The State Contingent Fund provided \$1,000; the South Carolina Education Association gave \$2,000; the Palmetto State Teachers Association (colored) gave \$500 and the General Educational Board of New York donated \$15,000. The study was known as "The Investigation of Educational Qualifications of Teachers in South Carolina." Dr. J. McT. Daniel of the University of South Carolina was chosen to serve as Director of this undertaking.

It was decided that beginning July 1, 1945, the certificate of all beginning teachers would be classified according to the candidate's qualifications with respect to (1) the kind and amount of education the candidate has and (2) the years of experience to his credit and (3) the standing of the teacher on the N.T.E. examination. (The N.T.E. is the National Teachers Exami-

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nation which covers a broad field of knowledge, such as the physical and biological sciences and the humanities).

"The following rating plan has been followed: A = position in the upper 25% of the N.T.E.; B = position in the middle 50%; C position in the lower 10 25%; D = position in lower 10%."7

It cannot be denied that for the most part the teachers in South Carolina were apprehensive and distrustful of this new proposal for equalizing the opportunities of teachers and children. In the first place, their minority group status in the system had never placed them in a position of equality with the majority for receiving benefits which the latter group possessed. The complexity of the whole machinery appeared to be designed to obscure and circumvent the objective toward which the various Court decisions had addressed themselves. The apparent acceptance of this plan by the controlling groups seemed to accentuate the suspicions under which many Negro teachers labored. Moreover, most of the teachers had received their education in a system with glaring unequal opportunities.

7 Report of Special Committee on Investigation of Educational Qualification of Teachers in South Carolina P 10

THE UNIVERSITY OF CHICAGO

DEPARTMENT OF CHEMISTRY

RESEARCH REPORT

NO. 1000

BY

DR. J. H. HARRIS

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It seems fair to assume, therefore, that for no fault of their own, that upon the basis of the objective tests which were being proposed, the inequalities in salaries would continue to prevail.

According to the Annual Report of the State Superintendent of Education, it was not until 1930 that even as many as three Negro high schools were allowed to grant State high school diplomas to their students, while 5,542 white pupils were granted their diplomas. In the meantime, there were only two publicly-supported Negro high schools in 1940-41 with a rating by the Southern Association of Colleges and Secondary Schools.

The investigating committee reported that the average white teacher in the State is a better teacher than the average Negro teacher. In relation to the above mentioned facts of inequality, along with other similar facts in this Chapter, it seems absolutely absurd to make such a statement. This is no reflection on the Negro teacher. It simply means that opportunities are more limited.

In spite of the poor showing made by Negro teachers, it is generally felt that this is a step forward for the

entire State. It is inevitable that the control of the system of education will become more centralized than it is now. The time is passing when a Negro girl will be given the sacred responsibility of leading growing persons into a worthwhile life on the sole basis that her Mother cooked for the Chairman of the District School Board.

With the criteria for good teachers and remuneration based on training, experience and objective test, the incentive for Negro teachers to pursue advanced training has been enhanced. The level of education and the culture of these groups will increasingly rise as their pay for professional service is improved.

No human experience need be considered foreign to the scope of religious education. Whether it is academic education or the three R's, the task of Christian education is the task of religion--to help bring about a Christian society of persons providing a creative fellowship for the individual within a Christian community.

CHAPTER IV

SOME UNDESIRABLE RESULTS OF THE SOCIO-ECONOMIC ILLS

A. Strange Superstitious Beliefs Arising Out of Illiteracy and Their Affect on Conditions of Health

In Chapter III, we saw how one of the most vital areas of Negro life is affected by the inequalities of educational opportunities. The southern order is so constructed that the Negro receives very little encouragement to do any more than learn how to read and write his name.

As a result of educational and economic barriers, illiteracy reaches an all-time high, surpassed only by the dark days of slavery. Ignorance, crime, distrust and superstition are constantly lifting their ugly heads on the social scene. It is appalling to discover how these ills affect the total life patterns of these people.

In reference to superstitions, Dr. E. H. Fitchett asked a group of sixty four teachers who were enrolled in his Summer classes in sociology, at the State A. & M. College of South Carolina, to pass in a list of superstitions common in their community. Of the forty six counties of this State these teachers represented thirty two. It was found that ninety different super-

stitious beliefs appeared. A few of the most prevalent ones are listed here below:

- 1 One who was born after the death of his Father had the power of curing the rash by blowing his breath in the mouth of a baby.
- 2 A mole's feet tied around the neck of a baby makes teething less difficult.
- 3 The drinking of dirt dauber's nest tea will facilitate the delivery in child birth.
- 4 The wearing of a dime around the leg will cure cramps and rheumatism.
- 5 Asafetids worn about the neck will prevent the spread of communicable disease.
- 6 If a baby is having stomach trouble, mint tea from the garden tied around his neck will check the pain.
- 7 The materials which are used for the purpose of delivery in child birth are burned in the fireplace and the ashes must not be moved for two weeks.
- 8 To be relieved of backache one must take a live frog, split it down the back and apply it to the painful area.
- 9 If a woman should put on her husband's hat while giving birth to a child, the pains will be less severe.
- 10 If one has a fever, he should break a pine top with his face turned towards the setting sun and then make a tea from the top.
- 11 If one has the flu, it can be cured by having some member of the family steal an Irish potato and place it under his pillow.
- 12 To wear a brass ring on the left finger will eliminate heart trouble.

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- 13 Headaches are caused by portions of bird's nest falling in one's hair.
- 14 Night sweats may be averted by placing a pan of water under the bed in which the sufferer is sleeping.
- 15 To get wet on the occasion of the first May rain is good for one's health.
- 16 If a child sticks a nail into his foot, it should be greased and driven into a tree.
- 17 If one has the nerve to squeeze a mole to death with his hand, he will have the power of rubbing pains out of the body.
- 18 Three weeks after the baby is born, the father must go into the woods and collect wingless white ants. These are given to the mother who sews them in a bag to hang around the baby's neck. This prevents rash.
- 19 If a person has a goiter, it will disappear by rubbing the neck with a dead person's hand.
- 20 If a child has the whooping cough, he can be cured by drinking from a horse trough for nine consecutive mornings.
- 21 If an expectant mother crosses her husband in bed, he will share in bearing the labor pains.
- 22 Keeping the bedroom windows closed at night throughout the year will keep out the evil spirits.
- 23 Nine live fishing baits tied around the neck of a baby who is suffering from whooping cough will cause it to diminish. As the baits die, the cough disappears.¹

Such beliefs as these have a direct bearing upon the vital statistics of any community in which they pre-

¹ Horace E. Fitchett, "Superstitions in South Carolina" The Crisis, December 1936, P. 10.

vail. Moreover, they cannot be divorced from the problems of Christian education if we are going to be concerned with the whole of life. Such unsanitary acts as having an innocent child drinking from a dirty horse trough for nine mornings is one of the many causes for the high rate of mortality among Negroes in South Carolina. Just how many deaths are directly or indirectly due to superstitious beliefs has probably never been estimated. This whole gamut of superstitions can be traced back to illiteracy. The Negro population of the State is 82.6 rural. According to the last census, South Carolina's illiteracy was the second highest in the Nation.

In the light of these superstitions in South Carolina, it is found that the mortality in all age groups among Negroes is much higher than the white population where such beliefs are not so common. The lack of fresh air because of a fear of some evil spirits, the use of unsanitary treatment on cuts and various other wounds play an important role in bringing forth a high rate of mortality. Great Christian personalities can hardly be expected to come forth out of such a society where the veil of ignorance is so heavy, and yet there are many who do.

They are not persons whose names will be found in Who's Who in Negro America, but they are a small segment of the Christian community who continue to reconstruct their experiences in terms of the highest ideals they know.

Although much of this premature death is due to superstitious belief, there are other factors which play an important part. The impact of economic, educational and cultural handicaps, directly or indirectly imposed upon Negroes by discrimination, is greatly responsible for the existing conditions. These conditions prevent him from utilizing private health facilities. Negro families spend only one-third or one-half the amount spent by white families which means that there is a greater need for public health services than among the Caucasians.

In spite of the great need for public health services and the awareness of the whole society that this need should be filled, the pattern of public hospitalization is about the same as that for public instruction. The general level is comparatively high for the majority group and low for the minority.

Since there is no evidence at present that certain

diseases are genetically more characteristic of colored than of whites, the application of the equalitarian principle of "need" in the cure of disease should be set forth. There is an increasing popular recognition among colored and whites that disease cannot be segregated and that high rates of death, sickness and poor health among Negroes carry tremendous social cost, directly and indirectly. "Germs and microbes know no color line." Even in a segregated society, persons are growing and as they grow they make use of their environment, physical and social. Colored people are in the homes of the whites as domestic servants, preparing their food and nourishing their children.

In reference to infant mortality, there are special costs connected. There are costs to society as well as to parents bearing and rearing a child if it dies before it contributes to the world by its labor and other personal qualities. From practically any point of view, it would be better not to have certain children born at all rather than to have them die before completing a normal life time. They should have a chance, a chance to become persons through group participation in a Christian society

of persons where there is interplay and interaction with other members of a Christian community.

Medical knowledge has advanced beyond medical practice in South Carolina, and medical practice has advanced beyond most people's opportunity to take advantage of it. A reduction of these lags would have tremendous consequences for the well-being and happiness of every person in the State.

It is hard to separate the effects of discrimination from those of concentration of Negroes in areas where medical facilities are not easily available, in those income brackets which do not permit the purchase of medical facilities in a competitive market. Discrimination increases Negro sickness and death. Discrimination is involved when hospitals will not take Negro patients; or when, if they do permit them, the numbers are restricted.

These are the areas where conduct is made. This conduct is greatly determined by the philosophy of life possessed by the leaders of various institutions. If the philosophy is based on the Christian interpretation of life and the Universe, where all persons are recognized as

being sacred with infinite worth and value, the conduct will be in terms of the Christian ideal. If not, the opposite conditions will prevail. Life demands certain logical patterns by which it may shape itself. Conduct becomes intelligible only when seen in the light of the dominant life motives under which it takes shape. Whether that pattern be rooted in the faith that the greatest thing in the world is love or that the greatest thing is power, whether it conceives of the universe as being friendly to human aspiration or as only an unfeeling mechanism, it does make a difference both to individual happiness and to the spirit under which relations with others are lived. Christian education must find much of its purpose in the pressing of each individual to adjust himself to the totality of existence. J. C. Chapman has this to say concerning the problem:

"Races, nations and students of life have wondered why it is that in an age of relative material abundance, an age toward which men have striven since the beginning of time, men are not content. The answer is simple. Without a faith of some sort, without a faith in which men can believe, men cannot live..To be tolerable, life must seem significant, it must lead to some end felt to be of supreme worth."³

There is need for a Christian philosophy of life in order

³ J. C. Chapman, Principles of Education, P. 355, Houghton Mifflin Company, 1924.

to acquire the ability to see one's environment, the near and the far, the personal and the impersonal; the ability to see and realize one's inter-relatedness with and within this boundless environment.

Bobbitt presents a very significant viewpoint on this Christian philosophy of life by maintaining that this consciousness of spiritual values will be a natural development in the life of every child if Christian communities prevail and Christian spirits are allowed to lead.

B. Socio-Economic Ills of the Peonage System

The plight of the plantation tenant, or peon, is one that we would hardly expect to find at this late date in history. In a way, the subject is a fascinating one. It is the problem of an antiquated paternalistic labor institution in the midst of modern American capitalistic society. The work of the peon is usually supervised, more or less regularly, by the landlord or his representative. In some cases, they even work by the clock and in gangs. Their wages, however, are not determined according to supply and demand in a free labor market.

Wages are not fixed per week, per month, or per annum.

Nor is the sharecropping agreement modeled after the ordinary piece-wage system. Instead, the peon gets a share of the product. The quantity of the product depends not only on the efforts of the workers but on the condition of the soil and the hazards of wind and weather. It is not only the quantity of the out-put but also its price that determines the final reward for the toils of labor. In other words, the wages of the peon vary in such a way that there is no reason to assume that they, except accidentally and occasionally, would satisfy the supply and demand equations of an ordinary free labor market.

The "advancing" of food, clothing, and other necessities of life is a significant part of the system. Since the peon is ordinarily without resources, he cannot usually wait for his wages until the crop has been harvested and sold. This means that, in addition to their having to start the next crop year with a deficit, they have nothing to live on during the winter.

In this case, where ignorance and illiteracy take such a heavy toll, we can see how these people can be so easily exploited. The Southern order survives on exploitation because 26.9% of the Negro population is illiterate.

It is also true that those who can read and write their names are in the same predicament. There are times when they know that they are being cheated out of their rights, but dare not complain.

During the cotton picking season, the local police stage a sort of round-up. Sometimes the victims are given the choice of picking cotton at prevailing wages, which are generally bottom prices, or of going to the county farm. One violent incident took place in one of the counties in 1937 where almost 95% of the cultivated lands are devoted to cotton. Eighty one percent of all the farmers are tenants or share-croppers. According to reports, farmers from neighboring towns came and offered 75 cents a hundred for picking along with a drink of liquor in the morning and in the evening, if they would come to the next farm and work. To block this, a mob of armed whites entered the town and milled about the square discharging weapons. One of the foreign truck drivers was seized, threatened with an ax handle and warned to stop trying to recruit Negro labor. The mob then proceeded to enter many business establishments and ordered all Negroes to leave their jobs and go into the

fields and pick cotton. A bootblack who objected was beaten. Then the mob invaded the Negro district, firing into the air and into Negro homes, and shouting orders for the Negroes to get into the fields. Domestic servants took refuge in the closets of their white employers, and Negro children hid in the cemetery. The mob patrolled the highways for days to prevent the exit of Negroes or the entrance of anyone to recruit Negro labor to be used outside of the county. The law condoned the entire proceedings. In 1939, an N. Y. A. Camp for Negro youth was invaded by the Klan, ramshacked and terrified. A sign was left reading "Niggers, your place is in the cotton field."

An interesting case of peonage on a cotton plantation came to light in 1944, when a Negro peon escaped from a 2000 acre farm. The Negro charged that the owner was holding eleven persons in peonage, including four white women and one white man. In the trial, he was also accused of depriving the victims of their food and shoe ration books, forcing them to trade at the plantation commissary, refusing to accept debts in cash, forcing them to work out all debts, and beating a seventeen year

old white girl because she tried to attend school during the cotton picking season.

A Negro tells how many land owners secure their help. One day while walking along the road, he was picked up by a land owner and told to come to his place. No explanation was given as to why this was being done. When they arrived at the plantation, he was put to work. After working for two weeks without being paid any money, he borrowed four dollars(\$4.00) from the farmer and made his get-away. A week later, the farmer came for him at the church with a rifle and ordered him to get back to work.

"Negroes have been known to work on these plantations for twenty years and never receive more than \$10.00 a year in wages. Every year at settling up time, they are told that they owe the farmer money and would have to stay and work it out. On these plantations, the owner is the law. No one questions his word. They work from sun to sun and are always hungry."³

Many similar cases could be duplicated throughout the State, particularly in the cotton-producing counties.

Indeed, any study of the concrete details of the system will reveal that the peon must pay double prices, particularly in cases where he is illiterate. In many cases, the only way he is able to get rid of his debts is to move away by night. This, at least, is likely to be the case

³ Stetson Kennedy, Southern Exposure, P. 52

when the tenant is an inefficient worker, and the landlord, for this reason, is not interested in keeping him and considers the expense of collecting the debt higher than it is worth.

Another nineteen-year-old boy testified that he had been given about seventy five lashes with a leather strap for allegedly stealing corn. On another occasion Mr. "A" knocked a Negro down with a wagon standard, and when his son ran up to help his father, Mr. "A" shot the boy in the groin. Then he had both of the Negroes sent to the chain gang. One of the women who escaped declared:

"Many times I have wanted milk for my baby boy and would stand there by the dog trough watching the dog lap it up. The dogs had their own special cook and were fed lamb chops, while we were so skinny that our ribs stuck out from under our clothes."⁴

Adept at the old technique of divide and rule, Mr. "A" would warn his Negro peons, "stay away from them poor white trash. They aint as good as you." At the same time, he told the white sharecroppers, "stay away from them Niggers--I give 'em sow belly and leather and make 'em like it."

4 Ibid., 55-57

7 - 20

When it is realized that South Carolina is principally a rural, cotton producing State; that the plantation system and hand labor are extensively employed; that Negro population is most heavily concentrated in rural areas; that this group is most extensively used on the farms and in the fields; we can understand why the white system strives hard to keep this great mass of laborers in ignorance. They are the back-bone of the system. When he is trained and given a sense of worth, guided to understand and experience the finer things of life, he is no longer fit to work year in and year out with no financial settlement except a slip of paper to the general store to buy a side of fat meat and a bucket of molasses. He becomes restless and dissatisfied with his present conditions. What he accomplishes depends largely on the individual. Some may succumb to the tides of circumstance as did the peons on the cotton plantations. Others may rise to leadership in higher education as did Mrs. Mary McCleod Bethune who also came from one of these cotton plantations near Sumter, South Carolina. Unfortunately, the latter is the extreme exception rather than the rule.

1. The first part of the report is a general introduction to the subject of the study. It discusses the importance of the study and the objectives of the research. It also provides a brief overview of the methodology used in the study.

2. The second part of the report is a detailed description of the study area. It includes information about the location of the study area, the population of the study area, and the characteristics of the study area. It also discusses the data sources used in the study.

3. The third part of the report is a description of the methodology used in the study. It includes information about the research design, the data collection methods, and the data analysis methods. It also discusses the limitations of the study.

4. The fourth part of the report is a description of the results of the study. It includes information about the findings of the study, the conclusions drawn from the findings, and the implications of the findings. It also discusses the strengths and weaknesses of the study.

5. The fifth part of the report is a conclusion and recommendations. It summarizes the findings of the study and provides recommendations for future research. It also discusses the overall impact of the study on the field of study.

What the Southern order does not realize is that the effects of these social ills can be measured directly in the general welfare. We see it in crime, disease, lower standards of family life, ignorance and superstition and what affects the Negro affects the whites to a large degree. This farming State depends on cotton for two thirds of its cash income. Year after year, it is subjected to risks which would appall the average business man.

This process has forced more than half of the farmers into the status of tenants, tilling land they do not own. Tenant families form the most unstable part of the population. More than a third of them move every year and only a small percentage stay on the same place long enough to carry out a five year crop rotation. Such frequent moves result from the tenure system under which most renters hold the land by the mere spoken agreement, with no assurance that they will be on the same land next season. Less than 2% have written leases which give them security of tenure for more than one year. The moving habit is costly. Moreover, most renters merely swap farms without gain to themselves or anybody else. Children are taken out of school in mid year and usually fall behind with their

studies. It is impossible for a family constantly on the move to take a part in community life.

Having the opportunity to participate in the community of the society in which an individual lives is a very important factor in the lives of any people. There are certain benefits derived from the various primary groups, such as the home, church school and neighborhood, that the individual does not get when he is moving every other month going from one plantation to the other.

The home is the world of the child for the first two or three years of his life. He is in the primary group of parents and children. The child is not affected too much in this case because this group moves with him as the physical location is changed.

Around the home, lies the neighborhood, a primary group with great influence in the making of the mind. Under normal conditions, he finds this group at hand and enters into it as he grows up. He comes to know everybody and is known by all. Here he finds intimate face-to-face relations with all other children and grown-ups. He begins to develop into a person as a result of his participation in the group. Here spontaneous accommodations take place and easy identification of self with

the group are made.

It is unfortunate that these basic conditions do not prevail for growing persons who are in constant transit on the farm. They are here today and in a few weeks move to some other section of the County to start all over again. As the individual reaches maturity, he also finds the same conditions in the larger community.

C. Influence of the Caste System Within the Race

Out of this dark background of ignorance, superstition and exploitation, a vicious caste system has emerged. This system is not confined to the whites of South Carolina, but is also found within the Negro race. The educated snub the uneducated. Those with straight hair refuse to associate with others with wooly hair. The mulattos are against those with no white blood, and the blacks boast of their purity.

In Charleston, South Carolina, the "brass ankles" ("Brass ankles are mulattos whose parents were free throughout slavery) of the Methodist Church (colored) will not accept a dark skinned pastor unless his wife is of their class. A few miles to the interior, in Williamsburg County, the situation is just the opposite. These people will refuse to support the minister if his complexion

is too light. They take great pride in saying that their women have not crossed the line since they left the sunny shores of Africa.

Although the latter feeling is strong in some sections of the State, it is the exception rather than the rule. The "brass ankles", as they are commonly called, along with many other middle and upper class Negroes, suffer from the delusion that the sooner they get away from the looks and behavior of the masses, the sooner they will get started on freedom road.

This strange philosophy has given rise to many of the social ills of Negroes in South Carolina. It has under-girded the very foundation of race pride and group solidarity. It has created such feelings of despair that many Negroes wish they had never been born of black parents often times feeling that maybe the curse of the Biblical character Ham does have some bearing on their destiny.

The educated do not want to be identified with the uneducated for fear they will lose what little status they have gained. There is a desire to be different as long as this difference stands the possibility of gaining the white man's approval. Many Negroes want to be any-

thing else but a Negro. This is brought about by the fact that the present system continuously impresses upon him by religious creed, social customs, state laws and traditions that if he has one drop of Negro blood, he is unfit to mingle with other human beings. Regardless of how much education he acquires, he is still told that he does not belong. The middle and upper classes resent this, but there is nothing they can do about it short of accepting a compromise. This compromise is the caste system. They buttress their own sense of worth by exploiting their unfortunate brothers. The masses have no buttress. They are at the bottom. The one way they can achieve a sense of worth or recognition is by cutting and stabbing each other and drinking heavily to drown their troubles. The more rational turn to religion and we hear them singing "Trouble Gonna be Over After a While." He is not only the victim of racial segregation from the whites, but many times, he comes to his own and his own receive him not.

The caste system is not only based on color, education and parentage, but economic position as well. One of the liberal whites of the State invited a Negro leader to his home for dinner. As they took their seats at the table, the white hostess asked for the third man that came

with the Negro and his wife. "Oh him" said the Negroes' wife, "You see he is the chauffeur and we never eat with the chauffeur. Just fix him a plate in the kitchen."

These incidents do not foster Christlike character. The major objectives of Christian education place great emphasis on the eternal worth of the individual. It follows, as a matter of course, from the teachings of the Christian religion. It follows, moreover, from our conception of man as a child of God. The fact that he is educated or illiterate is of no importance at this point. He is living in a divine family of persons and, therefore, destined to grow into the fullness of life in the Divine Image through this relationship. It is the persistent hope of Christian educators that through the ministry of Christian education, growth of the young may be so stimulated and fostered that they will develop a fullness of Christian personality far beyond our present realization. This cannot be done if caste persists within the group.

Christianity is the religion of abundant life. Christian education is concerned with guiding growing persons into that life. The primary interest of Jesus Christ was with persons regardless to caste, creed, or

color. He was interested in the development of Christ-like personalities through abundant Christian living. This, not caste, is the goal of Christian education. Beyond this ideal, there is none higher. It is not things but persons which constitute the supreme values in a Christian community.

CONCLUSION

In the light of the study made of these facts concerning the Socio-Economic needs of Negroes in South Carolina, the evidence is conclusive that there is much to be done in the way of guiding many persons, with a certain religious piety, to discover and practice the Christian ideal. This applies to both white and colored peoples.

The practice of these ideals was nobly demonstrated during the early period of Reconstruction when many colored and white families lived as one. They ate together, fought together, and, in many instances, died side by side. Here we see Christian ideals and practices functioning in the lives of people which is the ultimate aim of Christian education.

Other experiences during this period were not so wholesome. There were social maladjustments that brought about almost complete disintegration of the home, the neighborhood and other primary groups within the community. The basis for understanding, sympathy and love of other persons lies in shared activity in the pursuit of common purposes. This is what makes the family the most potent educational institution in any society. When there is disintegration in this unit of life, the whole of Mankind is affected.

The spirituals during this period did much to retard the

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes the need for transparency and accountability in financial reporting.

2. The second part of the document outlines the various methods and techniques used to collect and analyze data. It includes a detailed description of the experimental procedures and the statistical analysis performed.

3. The third part of the document presents the results of the study. It includes a series of tables and graphs that illustrate the findings of the research. The data shows a clear trend in the relationship between the variables studied.

4. The fourth part of the document discusses the implications of the findings. It highlights the potential applications of the research in various fields and the need for further investigation.

5. The fifth part of the document provides a conclusion and a summary of the key points. It reiterates the importance of the study and the need for continued research in this area.

6. The sixth part of the document includes a list of references and a bibliography. It cites the works of other researchers in the field and provides a comprehensive overview of the current state of knowledge.

7. The seventh part of the document contains a list of appendices and supplementary materials. These include additional data, charts, and documents that support the main text of the report.

8. The eighth part of the document is a list of figures and tables. It provides a detailed description of each figure and table and explains how they relate to the overall findings of the study.

9. The ninth part of the document is a list of footnotes and endnotes. It provides additional information and clarifications for the main text of the report.

10. The tenth part of the document is a list of acknowledgments. It thanks the individuals and organizations that provided support and assistance during the course of the research.

progress of Negroes. They gave rise to a passive philosophy of life that made them forget the Socio-Economic ills of their communities. In many instances, their theme of "other worldliness" encouraged attitudes of complacency and satisfaction.

The attempts made by the Freedmen's Aid Society to educate the Negro during Reconstruction met with little success. Many of the schools organized were closed within two weeks after opening. There was confusion on the part of the teachers as well as those they were attempting to guide. Service to others implies relief of suffering and need, but it must be a service rendered in the spirit of fellowship and love and not in the spirit of pity and condescension. However, it does concern itself much more with leadership in such processes of group life as will help lift the community to a more Christian level. Service is the sharing of labor with others and with God to the end that common values may emerge. Many teachers accepted these positions without giving much thought to the meaning of education in terms of the needs of the individual.

The Present Status of Education reveals the existence of many ills in the segregated system. Short school terms for Negroes, lack of bus transportation, poorly paid teachers and inequalities in the distribution of funds for colored and white

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children. The test of any program of religious education is to determine whether it makes a difference in social as well as in personal living. With the deeper insights into the nature of religion that stem from the educational approach, there is emerging a conviction that such a society requires for its soundness, its motivation and integration an underlying philosophy that is based on the Christian interpretation of life and the universe.

It is appalling when one observes the over-whelming power of superstitious beliefs on the minds of the Negro masses. These superstitions are greatly responsible for the high rate of mortality among Negroes throughout the State. They also serve as instruments that keep the Negro in fear, not only of God but of members of his own family. Individuals cannot become persons if there is no understanding and fellowship within their own households. It will be difficult for new Christian movements to arise in such divided homes and radiate into all areas of life.

The Caste system within the Negro race is another social myth advocating isolation rather than integration. If social situations and their interpretation can be seen as not separate from but continuous with the individual's life with God, religious idealism will be effective in modern life. The con-

sciousness of the common Fatherhood of God should make a difference in the way one brother feels towards another. It should make every Christian conscious of the need of others whether he is black or white, rich or poor, educated or illiterate, and his responsibility of doing what he can for the well-being of all.

In the light of this study, the evidence is conclusive that there is need for a constructive program of Christian education; a program concerned with all individuals and their worth, the meaning of Christian education in the lives of persons, the group and its importance and the function of religion.

Such a program would create Christ-like attitudes towards a Christ-like God for the sake of realizing Christ-like purposes within a Creative fellowship. When Christian education is made to function on this plane, there will be a new day for both colored and white persons in South Carolina.

ABSTRACT OF THESIS

This study is confined to the Socio-Economic needs of Negroes in South Carolina and the need of a working program of Christian education in the whole living experiences of these people.

The problem is an acute one. Since the days of Reconstruction, religious and educational leaders of both Negro and Caucasian groups have sought solutions to the problem, but very little progress has been made in any direction.

The economic factor plays a large part. South Carolina is a rural, cotton producing State. The soil is depleted and, in many places, erosion has set in and made it difficult for profitable farming.

The problem goes deeper than these physical limitations. The Negro's personal, social, educational and religious life is greatly affected by these conditions. This is reflected in the Negro's home, church and other community institutions.

In seeking criteria for this paper four were used. Two were taken from the "Eight Objectives of Religious Education" and two were taken from "The Criteria of Christian Advance." For convenience, these criteria are arranged in the following sequence:

For the individual and his worth-

"Christian education seeks to help individuals become persons by having them participate in groups of persons where they will have opportunity to reconstruct their experience in terms of the Christian ideal.

For the meaning of Christian education-

Christian education seeks to lead growing persons to build a life philosophy on the base of a Christian interpretation of life and the Universe."¹

For the Group and its importance-

"Christian education seeks to help persons achieve Christ-like character and give rise to new movements that will have effect on Mankind as a whole, beginning in the home and radiating into all areas of life.

For Religion and its function-

The task of Christian education is the task of religion - to help bring about a Christian society of persons, providing a creative fellowship for all persons within a Christian community."²

These four criteria are used as points of reference throughout the Thesis.

1 "Eight Objectives of Religious Education", Curriculum Guide for the Local Church, P 8

2 Kenneth Scott Latourett, "The Criteria of Christian Advance", The Gospel, the Church and the World, P 86

The material is presented in four chapters. The First Chapter introduces the material. The Second Chapter deals with the Varied Experiences of the Negro during the days of Reconstruction, how colored and white families lived as one in the old abandoned plantation homes in various sections of the State. They worked together on the "co-op" farms, ate together in the same big kitchen, and fought side by side when attacked by the Ku Klux Klan. Here we see Christian ideals in practice and functioning in the lives of people.

On the other hand, there were social maladjustments during this period that almost proved fatal in many instances. The constant "uprooting" of families caused much frustration and confusion. There was no opportunity for fellowship and group activity. Every one was wandering from place to place not knowing what the next day would bring forth.

Out of such situations came many of the Negro spirituals, giving rise to a passive philosophy of life, a philosophy that made him forget the Socio-Economic Ills.

The Third Chapter is concerned with the Present Status of Education. It depicts the struggle between the leaders of Industrial education against those advocating Academic Education as a solution to the Negro problem.

Reference is made to the Educational Qualifications of

Negro ministers and how these qualifications are in no wise equal to their positions as leaders of such a large section of the Negro masses.

The Present Status of Education also reveals the inequalities of educational opportunities for colored in relation to those for whites, how these inequalities help to guide growing persons into developing unwholesome philosophies of life, philosophies that are based on existing conditions rather than on a Christian interpretation of life and the universe.

The Fourth Chapter deals with some of the Undesirable Results of the Socio Economic Ills of Negroes in South Carolina. It is observed that superstitions are quite prevalent throughout the State. Twenty three have been listed in this study. They range from expectant mothers drinking dirt dauber's nest tea to facilitate delivery in child birth to the squeezing to death of moles in ones hands to secure power for healing. Such superstitious beliefs have a direct bearing upon the progress upon any community in which they prevail. Moreover, they cannot be divorced from the problems of Christian education if it is to be concerned with the whole of life. Unsanitary conditions connected with these superstitions are greatly responsible for the high mortality rate among Negroes throughout the State.

The peonage system is another undesirable result of the Socio-Economic Ills. This practice is generally carried on in the backward, rural counties where cotton plantations are most frequent. Negroes have been known to work from thirteen to fourteen years on these plantations and never receive over ten dollars a year for their labor.

The whole problem is an acute one and it is the task of Christian education to lead growing persons into a fuller and more constructive life by placing emphasis upon the individual and his worth, the meaning of education, the importance of the group, and the function of religion.

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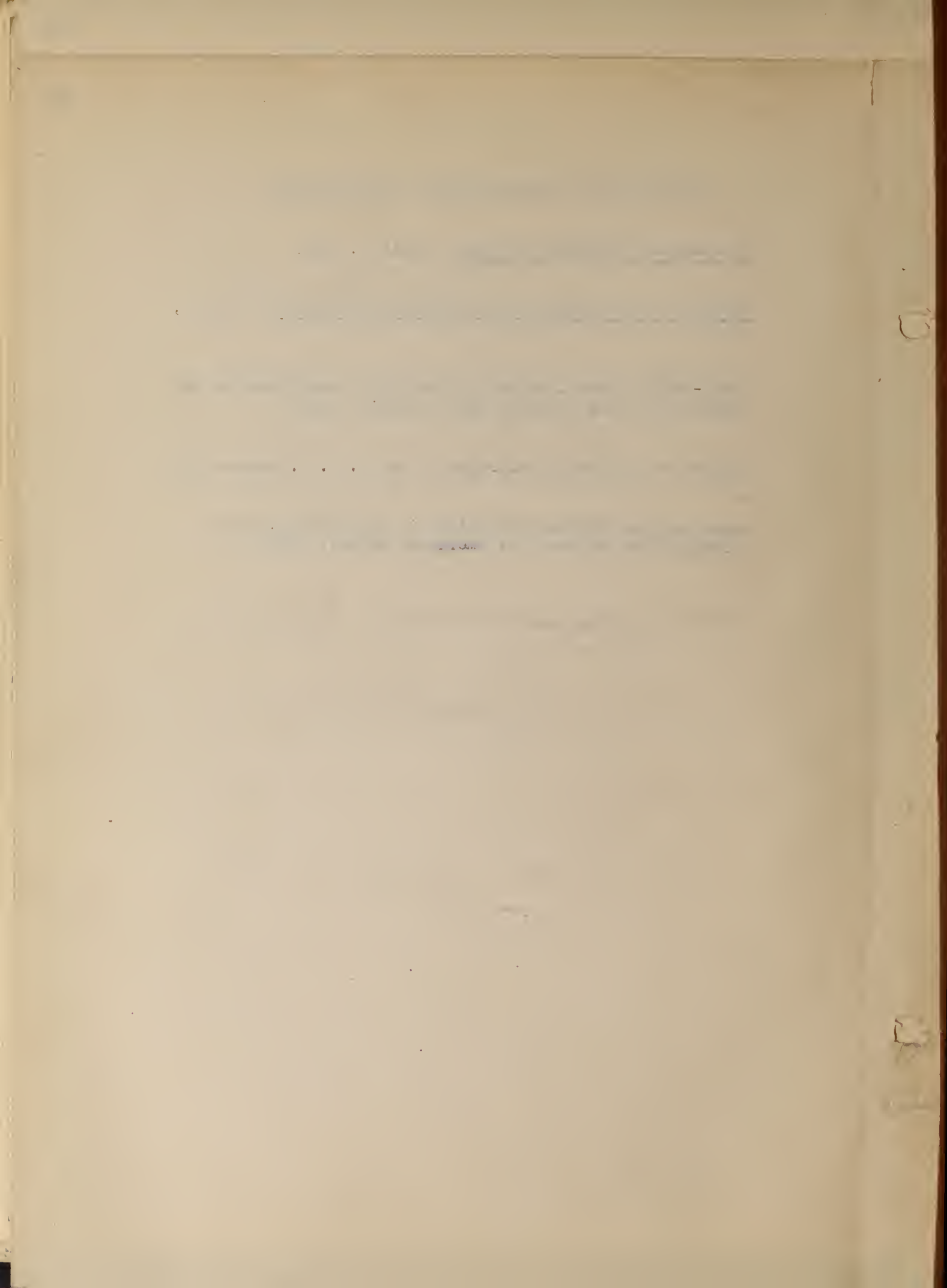
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